

# Correspondence

## Art of Reviewing

EDITOR: As a footnote to Doris Grumbach's "View From the Reviewing Stand" (8/13), may I suggest an innovation to guarantee original reviews? Let publishers send out all review copies of books without dust jackets. Recently, a check on eight reviews of one book revealed that seven out of the eight could have been written "from the jacket."

JOHN DE P. HANSEN

Chicago, Ill.

## State and Films

EDITOR: May I contribute a bit of specificity to your recent Comment on film censorship (8/13)? We have one distinguished "civil authority"—the Supreme Court of the United States—which seems to "shrug off" responsibility with little adverse comment from influential American voices.

The authority to review a State case of alleged censorship was given to the court in the Fourteenth Amendment, in 1868, in the "due process of law" clause. This empowers the court to reverse the decision of the highest court of a State *only if* the decision was arrived at *without due process of law*. The film *Lady Chatterley's Lover* was denied the privilege of exhibition in New York State by the State Board of Regents. In doing so, it exercised authority imposed on the Board by the State law, which *required* the Regents, under their oaths of office, to ban films which "portray acts of sexual immorality . . . as desirable, acceptable, or proper patterns of behavior." The New York State Court of Appeals upheld the Board of Regents. The film had then had the advantage of all of the process of law available in New York State.

On appeal, the United States Supreme Court, speaking through Justice Stewart (June, 1959), said: "We accept the premise that the motion picture here in question can be so characterized. We accept too . . . the construction of the New York Legislature's language which the Court of Appeals has put upon it." Responsibility, once recognized and not shrugged off, would have ended this opinion just here with the addition of one word—Affirmed. But Justice Stewart continued: "What New York has done, therefore, is to prevent the exhibition of a motion picture because that picture advocates an idea—that adultery under certain circumstances may be proper

behavior. Yet the First Amendment's basic guarantee is of freedom to advocate ideas."

This unqualified statement means, in plain English, freedom to advocate in public any and all ideas. The advocacy of rape, murder, treason or kidnapping is also advocating an idea. Adultery as a subject for free public advocacy has another element in common with these other four—they are all crimes in substantially all parts of the world where the Judeo-Christian tradition has influence. They have all been crimes for centuries in most of the countries with which the United States can be compared. They are all definitely crimes in New York State.

I believe that the passage quoted above is now "the silliest and most irresponsible utterance ever delivered from the bench of the Supreme Court of the United States." I gave this award in 1958 ("Nonsense About Censorship," *Catholic World*, August, 1958) to Justices Douglas and Black for their remark in a 1954 concurring opinion in the censorship cases of the films *M* and *La Ronde*. In concurring, Justices Douglas and Black said: "The First and Fourteenth Amendments say that Congress and the States shall make no law which abridges freedom of speech or of press." If this "idea" should be accepted in our country, it would end all restriction on libel, slander, obscenity in language, postal and customs regulations, the copyright law, the Hatch Act and the advocacy of any crime of any kind. It would shatter every criminal code in America.

I now rate the Lady Chatterley nonsense of 1959 as more distinguished foolishness and irresponsibility than the 1954 dictum, simply on the ground of more distinguished authorship. In 1959, it was the Supreme Court of the United States speaking, not simply Justice Stewart; in 1954, it was only Justices Douglas and Black exercising their private emotions.

J. M. O'NEILL

Lakeville, Conn.

## Space and Theology

EDITOR: I am still in a maze and a daze. I have just finished reading Fr. Daniel C. Raible's "Rational Life in Outer Space?" (8/13). It is superlatively good and gives a vast amount of scientific and theological information in a way that makes absorbing reading. Even while all absorbed, I could not help marveling at the accuracy and preciseness of his present station.

I went along in agreement with Fr.

Raible until this sentence made me pause: "There is nothing at all repugnant in the idea of the same Divine Person taking on the nature of many human races." No! Many Divine Saviours? Many Mothers of God? Many Queens of Heaven? Repugnant to me.

Well, anyhow, there is balm in the last sentence of that masterly article: "In all probability, however, we will have had our many questions answered in eternity before science learns the answers by patient investigation in this mortal life."

WINFRED HERBST, S.D.S.

Jordan Seminary  
Menominee, Mich.

EDITOR: Articles like "Rational Life in Outer Space" are likely to cause shock and uneasiness in some people. We need not feel, however, that we are being torn from old, reliable moorings. As Fr. Raible remarks, the new theories about other worlds are consonant with God's goodness, power and infinity. Space discoveries should serve to bring home most vividly the notion of His omnipotence. They should not make us question God's love for us, but rather reinforce our convictions about Him.

(MISS) D. C. LEAVY

Brooklyn, N. Y.

## The Untouchables

EDITOR: I've never written a letter of protest to AMERICA before, and, believe me, I don't relish having to do so now. But, after reading "Who's Untouchable?" in your Aug. 20 issue, a sense of fair play and not any "chip-on-the-shoulder touchiness" prompts me to write a note to you at this time.

I believe UNICO is quite justified in protesting the too frequent, persistent and nauseating TV showing of Italian gangsterism of the Capone era. AMERICA states that these TV shows are quasi-documentary films. Why not change the show, once in a while, and give equally quasi-documentary stories in which the villains speak like greenhorns and don't have Italian names? These stories can be found ad infinitum. However, names like Schultz and Tuohy don't sound so sinister or so romantic as Al Capone or Luciano—or, perhaps, other ethnic groups may be even more sensitive and have even greater "chip-on-the-shoulder" touchiness!

In any event, AMERICA would have better served the cause of charity and justice by emulating UNICO—and joining in the protest against *all* "Untouchable" TV shows. What good are they doing, anyway?

ANTHONY DE MARIA, S.J.

Auriersville, N. Y.

# Current Comment

## On Paar and Nicknames

What about our two Presidential candidates swapping gags with comedian Jack Paar? Vice President Nixon has already had his turn, and now the midnight audience is waiting to see how Senator Kennedy stacks up as an ad-libber.

Perceptive newsman James Reston, commenting on the Nixon-Kennedy Paar appearances, says it isn't quite clear "why these two deadly serious and tense young men want to prove they are funny and relaxed," and adds facetiously that anybody who wonders about it is "obviously a stuffed shirt."

At the risk of overcrowding the ranks of the squares who just can't warm up to the Paar bit in a Presidential campaign, we say the Paar show is below the dignity of the two able men between whom we must choose our next Chief Executive. There is no absolute value about solemnity, but just how far are we ready to go in desolemnizing those into whose hands we shall entrust the terrifying responsibilities of the U. S. Presidency?

Look back a few years or a few generations. Would Jefferson, Lincoln, Grant and Wilson have even allowed themselves to look as though they were blazing a trail of gags to the door of the White House? Hardly.

And while we're at it, here's one quiet but insistent vote against the trend toward nicknames for all the great ones of the earth. We've heard and read too much about Winny and Ike and Mamie and Mac. Now, unless we do something about it, we are in for four or possibly eight years of headlines about Jack and Jackie, or Dick and Pat. Oh, yes, and then there's Liz—God save the Queen!

## "To Bigotry, No Sanction"

Regrettably, the Presidential campaign continues to uncover disconcerting pockets of fear, ignorance and hatred.

A surprising feature of the anti-

Catholic drive is the freedom with which pulpits and church assembly halls are used to warn that Catholicism "poses as serious a threat to America as atheistic communism." This last charge resounded at the annual meeting of the Minnesota Baptist Convention (Conservative), at Medicine Lake, Minn., on August 29.

Indeed, some religious spokesmen have felt moved to protest publicly against the behavior of their colleagues. In Charlotte, N. C., a leading Baptist minister, Dr. Claude U. Broach, criticized 40 Baptist ministers for launching a "political attack upon him [Sen. John F. Kennedy] which denounces the Church to which he belongs."

Despite such efforts to counteract bigotry, Bruce L. Felknor, from his watching post as executive director of the Fair Campaign Practices Committee (8 E. 66th St., New York 21, N. Y.), recently concluded: "The circulation of rabidly anti-Catholic material is already many times greater than we've ever seen it." Yet, as Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews, in a "Message to all Americans," warns: "This time [as compared with 1928] the entire world will be watching to see whether we Americans now fully subscribe to George Washington's proposition that we give 'to bigotry no sanction.'" At this point, we can only hope that an enlightened citizenry will meet this test.

## Kohler Guilty

To the volumes that have been written about the anachronistic six-year-old dispute at the Kohler Company, the National Labor Relations Board added a fortnight ago the penultimate chapter. Since the company labeled the NLRB decision "a very bad one" and immediately moved to appeal it, the final chapter will be written by the courts.

On the main issue of responsibility for the cruelly protracted strike, the board found the big Wisconsin plumbing manufacturer guilty. Four of the

five members ruled that although the walkout started as an economic strike, the company converted it after two months into an unfair labor practices strike. The fifth member of the Board, Joseph A. Jenkins, held that Kohler was clearly wrong from the beginning because the company "never did accept the union in good faith."

As a consequence of this decision, Kohler was ordered to bargain collectively with Local 833 of the United Auto Workers and to reinstate with full seniority all the strikers who had not been permanently replaced by June 1, 1954. To make room for strikers seeking reinstatement, the company was instructed to discharge all replacements hired after the same date. This decision could affect several thousand workers. It may also cost the company a lot of money. To all strikers for whom there are no jobs, Kohler must pay lost wages beginning five days after they seek reinstatement and ending only when jobs open up.

In supplementary decisions, a 3-2 majority upheld the discharge of 77 strikers for directing or engaging in mass picketing; and the whole board sharply condemned the company for spying, not only on the strikers, but on a Government lawyer as well.

Unfortunately, many strikers will never regain their jobs, 126 of them having died since the dispute began. A more powerful argument for speeding up NLRB and court processes can scarcely be imagined.

## More Than Just Lyrics

If the U.S. stage has made any unique contribution to the world theatre in the past few decades, that happy result was due in great part to the genius of Oscar Hammerstein II, lyricist of those great musical comedies, *Oklahoma!*, *Carousel*, *South Pacific* and *The King and I*. He died on Aug. 23 at the age of 65.

We can point to important dramatists in our immediate past—to such a man as Eugene O'Neill, for instance. But it was reserved to Mr. Hammerstein, especially after he began to collaborate with composer Richard Rodgers in 1943, to give us a distinctive art form. This he achieved by turning the old song-and-dance routine of earlier musical comedies into a real folk art. More-

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over, his folk art took on depth precisely because it dared to deal with themes of social significance.

For instance, take the song "You've Got to be Taught" from *South Pacific*. Its burden was that racial prejudice is not natural to children, but is the sorry legacy of bigoted indoctrination. In other lyrics, too, Mr. Hammerstein was not ashamed to "preach" his perhaps sentimental but sincere messages of spiritual and racial tolerance.

Mr. Hammerstein left the theatrical world, and a wider world as well, in his debt. Aspiring writers for the stage could do no better than emulate him.

## Oil Prices Crack

Since the big international oil companies are as familiar with legislative halls as with markets, they will surely find some way out of their present predicament. It won't be easy, however, and sharp eyes all the way from Moscow to Washington will be watching their every twist and turn.

Though the latest crisis in their affairs came suddenly, about two months ago, it was a long time in the making. Enormous as the postwar thirst for oil has been, it hasn't been big enough to consume all the oil the free world is able to produce. As a consequence, there has been considerable pressure on posted prices of crude. In fact, for some time now one or the other oil company has been quietly shading prices to maintain its markets. Sooner or later the supply overhanging the market would have forced a price cut, but that the cut came sooner rather than later was typically the malevolent work of the Soviet Union. In July, it offered crude to India below the posted price. To avoid difficulties with New Delhi, the international companies met the Soviet challenge. Pakistan and Ceylon immediately demanded, and received, the same concession. Shortly thereafter, the posted price for crude was cut six per cent.

This brought bitter protests from the oil-producing countries of the Middle East, whose 50-per-cent share of the profits of the international companies is based on the posted price. It also brought a protest from Venezuela, which threatened to order a cutback in production to maintain prices. And so for the moment at least the big oil

companies are caught in a squeeze between the producer countries and the consumer countries. No one doubts that they will wiggle out without losing their valuable shirts. They may, however, lose some of their control over prices.

## Hunger in China

Far below, Hong Kong glowed like a fairyland. Beautiful by day, it was still more ravishing by night, when darkness mercifully covered the hideous shack villages of the refugees. On an apartment terrace high up the slopes of one of the colony's wooded hills, a small group of Americans sat discussing Red China.

"For what it's worth," a lady said, "I think something is seriously wrong behind the Bamboo Curtain. My amah (female servant) has been crossing the border every few weeks to spend the day with relatives and the Communists aren't stopping her. Before she goes, you see, she packs all the food she can carry."

These words came back to a traveling AMERICA editor when his eyes fell the other day on a dispatch from Hong Kong. The gist of the story was that Chinese officials were openly admitting a setback in food production. Not since the Communists took over China in 1949, they confessed, had the country been plagued by so many natural calamities. This year, drought, floods and insects have devastated more than 25,000 square miles of farmland.

## Next Week . . .

Our Back-to-School Number will feature an up-to-the-minute report by ROBERT F. DRINAN on the burning question of bus rides for parochial school children. Look for State of the Question, too.

## Correction . . .

Last week in JOSEPH P. FITZPATRICK's article, "Puerto Rican Story," the sentence beginning on line 2, column 2, p. 595, should have read: "Those in Jauca living in consensual unions would not say they are living the way the Church wants them to live."

Droughts, floods and insects are old stuff in China, of course, but one wonders whether the slavish regimentation of the communes may not also have contributed to the disaster.

It would be a mistake, obviously, to exaggerate the significance of this setback to the Red dictatorship. Communist dictatorships, which are notoriously indifferent to human suffering, are not easily overthrown. Yet it might be well to file away for future reference a belief of some old Far East hands that if any internal force can destroy Mao Tse-tung and his gang, it might be the desperate hunger of nearly 700 million Chinese.

## Castro Asked for It

Those who seemed to know were saying—before the Organization of American States met at San José, Costa Rica—that the Latin Americans would not condemn one of their own number, Cuba. Let's see how the meeting turned out.

The issue soon became larger than how to spare Cuba's feelings. As became obvious, Castro was challenging the very principles of noninterference and collective security in the Americas on which the OAS is built.

On the second day of the sessions, Colombia's Foreign Minister, Julio César Turbay, pleaded with the Cuban representative to deny that his country intended "to instigate revolutions in all the Latin American countries" and to "jeopardize hemispheric unity" by inviting Sino-Soviet arms into the Caribbean. On a TV program that night, however, Fidel Castro flung that request back into the teeth of the San José conference. Cuba wants no "false Pan Americanism," he shouted. "With the OAS or without the OAS, we will win the fight." The condemnation that followed, the so-called Declaration of San José, was not the fruit of U.S. pressures, as Castro charged. He had himself asked for it—and got it—by flouting the Organization of American States.

Was it really a condemnation? Cuba was nowhere named, but the document "condemned emphatically" intervention in general and particularly by "Sino-Soviet powers." It insisted that member republics submit to the "discipline of the Inter-American system." The day



after the document was signed, Mexico issued a statement that the Declaration of San José was of "a general character," that it was "in no form . . . a condemnation or a threat against Castro." But the impact of the OAS action had hit Havana hard. Castro called for another mass demonstration on Sept. 2 to show that his country is still defiant.

### Korea's New Premier

The election of John M. Chang as Premier on Aug. 20 signals the start of a new Republic of South Korea.

In his first policy speech before the National Assembly, on Aug. 29, Dr.

Chang announced that the primary aim of the Government remains the "re-unification" of Korea.

Gone, however, were the threats, so often repeated by former President Syngman Rhee, to effect this reunification by force. The United States and the UN will no longer be kept on tenterhooks by a Korean leader who thinks more with the heart than with the head. Moreover, where Syngman Rhee preached unrelaxed enmity to Japan, Dr. Chang sees an "urgent" need to improve relations.

On the domestic front, the new Premier faces a formidable task. True, he was one of the leaders of the revolt which unseated Syngman Rhee. The

fact that, in the general elections which followed, his Democratic party won a sweeping two-thirds majority in the Assembly, was something in the nature of a personal triumph. Yet, when the time came to choose a Premier, Dr. Chang squeaked in by a scant ten votes.

The issue is this: Can a Premier who is obviously unable to count on the solid backing of his party bring South Korea back to normal? With uncertain support he must stamp out the graft and corruption which precipitated the anti-Rhee revolt, restore discipline to the army and police, and develop South Korea into a self-reliant state. New tests of statesmanship await the Premier during coming months.

## The Liturgy Is Lovable

PITTSBURGH'S renewed Golden Triangle made an appropriate setting for the recent Liturgical Week. For liturgical life, which used to be simply and somewhat apologetically called a "movement," is now in a state of full renewal. Against a shining reredos of new architecture, Bishop John J. Wright ringingly proclaimed to ten thousand faithful: "The Church's fifth mark is beauty; the liturgy is lovable."

Even when the conference proceedings are published it will be hard to assess the varied riches of meetings and exhibits. Such frank and vigorous exchange in a free climate of dialogue can scarcely be recorded. One theme emerged: unity in Christ is urgent and Eucharistic living is the link. Catholic Byzantine Bishop Nicholas Elko made this point most insistently.

Some two hundred Orthodox and Protestant theologians were unofficial guests. At the banquet Archbishop Benjamin, head of the Orthodox Church of the area, was spontaneously given a standing ovation. Fr. Paul Verghese, esteemed Orthodox theologian from Kerala, India, was quite illuminating in private and public conversation. Fr. Joseph Raya, Catholic Byzantine pastor in Birmingham, Alabama, was the favorite participant in many discussions and gave a compelling talk on Mary, model of worship.

As in other recent Liturgical Weeks, dogma seemed the main focus. The liturgy today is increasingly a pastoral thing, and—to quote Bishop Wright again—"nothing could be more apostolic in spirit, drawing as it does priests who love the

altar and faithful who live by the sacraments." Dogmatic pastoral theology and doctrinal papers occupied several days. It is hard to select; yet several seem especially memorable to this observer.

Frs. H. A. Reinhold, George H. Tavard and Godfrey Diekmann made incisive contributions on ecclesiology, but it was in the relaxed mood of seminary professors' sessions that ideas came and went most informally and fruitfully. Fr. Terrence O'Connor's stress on the need for "good manners" in our East-West charity led to a reminder that the majority of Orthodox in this country are from families and national groups that would in all probability be Catholic, but for lack of such charity.

A sound irenicism underlay the conference. Fr. Joseph T. Nolan's talk on "The Scandal of Disunity" stirred wide and animated comment. Fr. Thomas J. Carroll examined the roots of prejudice, individual and institutional, warning against the tendency of Catholics to regard themselves as a "massive in-group" and to withdraw from community institutions and burdens. He referred to racism as "that abomination based on skin pigmentation," and he cautioned against the notion that there could be "any such thing as a mild anti-Semitism." Just before Bishop Wright's closing paper on "The Hierarchy as the Expression of Charity," Fr. Diekmann made a series of unforgettable remarks: "Why can't we avoid the offensive term *non-Catholic*? And when we say *separated brethren*, isn't it high time that we emphasize *brethren* instead of *separated*?"

Fittingly, and in line with the contemporary renewal of scripture studies, next year's Liturgical Week will center on the Bible, and Oklahoma City will be host.

C. J. McNASPY, S.J.

FR. McNASPY, who until recently held the post of dean of Loyola University's College of Music in New Orleans, has just joined the editorial staff of AMERICA.



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# Washington Front

## The Best-Laid Plans

A NUMBER OF YEARS ago Columbia's distinguished sociologist, Robert Merton, wrote a scholarly article with the imposing title, "The Unanticipated Consequences of Purposeful Social Action." A couple of centuries earlier, the poet Robert Burns had made a point similar to Professor Merton's when he discussed the planning problems of both mice and men.

Pained Democrats and gleeful Republicans may not be sociologists or poets, but they are fully aware that Democratic strategists who forced the reconvening of Congress after the national political conventions were guilty of a major miscalculation. The unanticipated consequences of this miscalculation may plague the Democratic party at least for the remainder of the present campaign.

Last June Sen. Lyndon B. Johnson and other Congressional leaders thought they saw a means for furthering their campaign for Democratic control of the White House.

The plan was deceptively simple. Congress would reconvene after the conventions in order that the voters of America could watch Democratic leadership push through a program based on the platform adopted or endorsed at the party's national convention. President Eisenhower would veto the legislation. Observant voters could thus see before their very eyes that Democrats can lead; that Democrats are interested in underpaid workers and all persons over 60; and that Republicans

are less interested in underpaid workers and the aged. Having seen these political truths demonstrated by the Democratic-dominated Congress, the voters—aside from a perverse few—would cast willing ballots for the Democratic national candidates.

The Congress reconvened as planned, or at least the Senate did, but nothing else followed the June script. President Eisenhower insisted on requesting 21 items of legislation—among them a couple dealing with civil rights. Democrats were forced to push aside the civil rights measures to prevent another public display of the division within the party. Some minority voters were offended by the Democratic action.

Sen. John F. Kennedy was next thrust into the role of floor leader for the Democratic bills in order to demonstrate his leadership and his enthusiasm for minimum wages and medical care for the aged. The wage bill did rather well in the Senate but faces a conference committee which is made up of the same people who wrote last year's labor legislation. The measure finally passed will not be one to which Democratic candidates will point with pride.

The handling of the medical aid bill was even less successful. A coalition of Republicans and Southern Democrats defeated the bill Senator Kennedy wanted. The entire Democratic contingent defeated a moderate measure that had Vice President Nixon's endorsement. Instead of a moderate or liberal measure, the Senate passed the Finance Committee's version, which provided least for the aged.

Democrats will adjourn Congress soon with no significant legislation to show the people, no Presidential vetoes to denounce, and no show of leadership to extol.

HOWARD PENNIMAN

## On All Horizons

**YOUTH WEEK.** "Responsible Youth—America's Strength" is the theme of the 1960 Catholic Youth Week, to start Sunday, Oct. 30. The Youth Week Kits, containing manuals, posters, prayer cards and other useful materials are available from National Council of Catholic Youth, 1312 Mass. Ave., N. W., Wash. 5, D. C. (\$2).

► **PAPAL VOLUNTEERS.** The Catholic Students' Mission Crusade, meeting at Notre Dame last week, adopted a resolution to solicit volunteers for Latin America.

► **SACRED MUSIC PROGRAMS.** "The Sound of Worship," three church music programs on CBS-TV, will star

C. Alexander Peloquin on Sundays, Sept. 4, 11 and 18 at 10:30 A.M., EDT. Chant, polyphony and modern church music will be illustrated by the Peloquin Chorale.

► **ARTS AND CRAFTS.** Noteworthy among many displays of sacred art at the recent Liturgical Week were products of St. Dunstan Workshop, Villanova, Penna. Craftsman Bolton Morris works in stained glass, ceramic, wood, metal, and produces sacred art for church, chapel and home.

► **CHRISTMAS CARDS.** It is not too early to look for Christian Christmas cards. In a contemporary yet not recondite style, a wide variety of in-

expensive cards is produced by the respected Xavier Art Department, Xavier University, New Orleans 25, La. Eight different packs of ten cards sell for \$1 each; No. 9 is an assorted pack of 15 cards for \$1. Large discount for quantity.

► **OBSCENITY PROBLEM.** A handy eight-page folder describing the obscenity problem and what to do about it may be obtained, free, in self-addressed, stamped envelope from Cleveland Citizens for Decent Literature, 517 Leader Bldg., Cleveland 14, Ohio.

► **CHRISTMAS GIFT.** Are you a "Monopoly" fan? You will like a new game called "Merit." Correct answers to catechism questions make you a winner (Educational Research Corp., Box 11, Clarkston, Wash. \$5 postpaid. Extra cards for 1st-3rd grade children, \$1).

C.J.M.

# Editorials

## Cardinal of the Schools

WHEN John Francis Cardinal O'Hara, C.S.C., became Archbishop of Philadelphia in January, 1952, he found a vast school system already thriving in his new see. Nevertheless, within six years, his vigorous leadership brought about the erection of 55 new parish schools and 14 new high schools. He made it clear that he would regard no cost as too great until the archdiocese had a seat in a Catholic school for every Catholic child.

In view of his zeal for education, death came to the Cardinal at a movingly symbolic hour. His resolute spirit found release from a frail and wasted body on the eve of another school year. And truly this champion of Catholic education could pronounce his *Nunc dimittis* with confidence born of the knowledge that his schools stood ready to admit an all-time high of 294,000 pupils on the elementary and secondary levels. Only two days before his death on August 28, the *Catholic Standard and Times*, the Philadelphia archdiocesan weekly, published an account of 310 new classrooms in projects just completed or under construction within the Catholic school system.

The call of duty during almost fifty years in the religious and priestly life carried Cardinal O'Hara to many parts of the world and into varied scholarly, administrative and pastoral posts. Yet his interest never strayed from the service of youth. Having lived for several years in Latin America as a boy, he first entered his beloved University of Notre Dame as a college student in 1909. Two years later, still at South Bend, he joined the Congregation of the Holy Cross and began a period of almost thirty years as a seminarian and priest-professor on campus. Generations of Notre Dame men still testify to the spiritual impact of Father O'Hara in his varied capacities as professor of religion, founder and dean of the College of Commerce, and, above all, as prefect of religious affairs.

In 1939, after serving as university president for five years, Fr. O'Hara was consecrated a bishop and designated to assist Archbishop Spellman in the U. S. Military Ordinariate. Thus weighed down with added dignity and new responsibility, Bishop O'Hara continued to spend himself principally in the care and instruction of young Catholics—and in those days his students numbered hundreds of thousands in military service.

Toward the close of the war, in March, 1945, Pope Pius XII named him Bishop of Buffalo, N. Y. Almost at once, Bishop O'Hara began an expansion of diocesan schools in a way that foreshadowed his impressive achievements in Philadelphia. Within seven years, however, a new appointment brought him to Philadelphia as successor to the late Dennis Cardinal Dougherty. In December, 1958, Pope John XXIII elevated him to the

cardinalate. He was the first member of his religious family to receive this honor.

The Spanish he learned to speak as a boy in Uruguay and Argentina, together with a warm feeling for Latin Americans, remained with Cardinal O'Hara all through his life. As a young professor, he edited a Latin American news service in Spanish for 75 newspapers. Later, he went on governmental missions to Peru and Venezuela. As Archbishop, he quickly noted the special needs of the Puerto Ricans newly arrived in his see and provided Spanish-speaking priests and sisters for their care.

Strongly conservative in many matters of civil and ecclesiastical policy, Cardinal O'Hara showed himself fearlessly radical when the question arose of augmenting the number of seats in Catholic schools. Over the years he often repeated his conviction: "If it is a work of God, He will find the way of providing for us the necessary means." In this spirit, he spent himself in what the Holy Father, on learning of his death, was to praise as "so rich, so dedicated and so selfless a ministry."

## Crisis in New Orleans

NOW restored to authority, New Orleans' school board has won a brief stay in desegregating its schools. Implementing the Supreme Court decision of 1954, a Federal court ordered that first grades be integrated in New Orleans public schools this September. However, Gov. Jimmie H. Davis, acting under a recent State law giving him power to interpose his authority between Federal courts and the school board, took over the schools of the parish (county). He further promised to go to jail rather than allow the schools to open integrated. Then on August 27, a Federal court consisting of three (Southern) judges declared the law unconstitutional and restored control of the schools to the school board. It is not clear what the Governor plans now as a desperate last-ditch gesture.

Anyone aware of concrete social complexities knows that we have here no easy problem. Long-entrenched traditions and myths yield slowly even to the most compelling evidence. And the New Orleans situation is further knotted by a fact not widely realized, namely, that a sizable majority of public school students in New Orleans are Negro. The parish superintendent estimates that some 7,000 Negro and 4,000 white first-graders are involved. These statistics alone, among other factors, suggest that a measure of gradualism as enjoined by the court (not stand-pattism) is in order, whatever solution is adopted. The court order gives parents a certain option of the schools their children will attend, and A. P. Tureaud, the courageous attorney who won the order, believes that actually very few Negro children would, for various reasons, want to enter a predominantly white school. But the principle stands.

Pragmatically, there can be little question that the schools must somehow open. Improvised private schools will leave tens of thousands of students uncared for. A rise of civic irresponsibility and juvenile delinquency is

expected. Economists who have studied the problem estimate an immediate loss of many millions of dollars to the community, and a less direct but incalculable loss ("in the hundreds of millions") owing in part to the withdrawal of industry and business. Many thoughtful citizens accordingly now favor school integration "as gracefully as possible" and regret that so much energy has been wastefully spent.

More meaningful to the nation at large (for it is a national, not a local problem) is the possibility that New Orleans might become another Little Rock. For commercial, religious and historical reasons the city matters a great deal to non-Americans. Like our national press, much of the press abroad carries daily notice of every move or antic of segregation promoters. Quite simply, the eyes of the world—both our allies and more importantly the noncommitted peoples of Africa and Asia—are on New Orleans. Communists, of course, revel in the furthering of racism by White Citizens' Councils and other agencies.

The crisis touches us all at an even deeper level. How long can we go on mocking our basic, democratic, American principles and rights? Archbishop Joseph F. Rummel, in his pastoral letter calling for a day of prayer throughout the archdiocese, affirmed: "The problem demands objective thinking, unselfish decision, generous acceptance of the American way of life heralded in the declaration of our Founding Fathers." The Archbishop then unequivocally reiterated the declaration of the American hierarchy that "racial segregation is contrary to the teaching of the Catholic Church." It was distressing, not amusing, to hear a Louisiana politician retort: "I'm a born Catholic, but not an 'Archbishop' Catholic—not a modernist Catholic." For shame!

## Slavery in the Congo

THE ENTIRE free world has been shocked by the brutal treatment meted out to UN personnel by unruly Congolese. It would be a mistake, however, to suppose that the antics of undisciplined Congolese troops or that Premier Patrice Lumumba himself has the complete and unqualified support of all the people in this newly independent nation. Under the very nose of the so-called "wild man of the Congo," Leopoldville's *Courrier d'Afrique* has courageously stated: "We repeat, the Congo has not gained its independence to fall back into [Lumumba's] slavery."

This feeling is certainly true of President Moïse Tshombe and his Katanga Province which, at the moment, is bracing itself against invasion by Government forces. Katanga is prepared to fight for what it conceives to be its right to set up an autonomous provincial government within a Congolese federation. The way things are moving elsewhere in the Congo, one cannot help but be sympathetic toward the ambitions of Mr. Tshombe.

Patrice Lumumba's Congo is rushing headlong down the road that leads to harsh dictatorship. Following his return to Leopoldville after the UN sessions in New

York, the Premier began cutting away at the very democratic liberties the Congolese thought they had attained with independence. The Government lost no time in placing under arrest leading journalists of the *Courrier d'Afrique* and *Ma Patrie*. The press now operates under strict censorship. The right of association and free assembly has been denied. There have been violent attacks on the Catholic clergy. Using the state of emergency as a pretext, the Government has set up a veritable military dictatorship.

Government officials have not been spared. The house of Joseph Ileo, president of the Senate and an anti-Lumumba intellectual, and the offices of the Abako party, which, paradoxically enough, is the party of Congolese President Joseph Kasavubu, have been invaded and searched. The attitude of Mr. Kasavubu, who apparently approves of the Lumumba policies, has been baffling to Congolese (particularly his own Bakongo tribe) and to the Europeans who have remained behind to help guide this confused country as it puts forward its first uneasy steps.

On August 17 the Government began to turn its attention to the Church. Police entered and searched Catholic offices near the Apostolic Delegation in Leopoldville, as well as the convent of the Religious of the Sacred Heart. On the same day, the radio station at Collège Albert I, Radio-Leo, was shut down. Actually, the programs of Radio-Leo have been purely religious and cultural.

In a word, the right of free speech in the Congo is being slowly snuffed out. No opinion is tolerated save what is pro-Government, which is another way of saying pro-Lumumba.

Thus far Catholics have remained grimly determined to defend their rights. The Young Christian Workers, the Christian Family Movement and the Catholic Boy Scouts, all under Congolese direction, have published clear, unequivocal manifestoes. When, on August 14-15, the missions were threatened with attack, Catholics, young and old, were prepared to protect their churches and their priests. The magnificent example of Bishop Malula, who has not hesitated to speak out against injustice, has helped them to be brave and calmly resolute.

Despite the period of uncertainty through which the Congo is now passing, the Church remains confident. She is convinced that charity and love will one day be stronger than hate and that a Congo worthy of its people will arise out of the convulsions which threaten to tear it apart today.

## Live Theologian

THOSE WHO OBJECT that moral theologians don't come to grips with contemporary problems, or that they make no effort to confront and take account of the findings of modern science, ought to read Joseph S. Duhamel, S.J., on "Moral and Psychological Aspects of Freedom," in *Thought* (Fordham University quarterly, New York 58, N. Y.), Summer, 1960.



# Pavlov, Brainwashing and Foreign Policy

L. C. McHugh

**D**URING THE LAST few months we have seen some astonishing twists and turns in the course of Soviet foreign policy. We know how the free world reacts to these confusing tactics. Timid surges of hope alternate with cold tremors of fear. Above all, perhaps, we rationalize. Everybody strives to trace a pattern of rationality in the scrambled signals that emanate from the Kremlin.

But suppose there is no pattern. Maybe the experts in Khrushchev's radio shack are deliberately jamming the airwaves with senseless static that is meant to cause frustration, apathy and anxiety. Maybe Soviet foreign policy has come to be dominated by principles that were formulated by Ivan Pavlov (1849-1936) in his study of conditioned reflexes.

This fascinating thesis was recently advanced by Dr. William Sargant, a physician in psychological medicine in a London hospital. Writing in the *New York Times Magazine* for July 17, Dr. Sargant suggested that behind the bewildering contortions in current Soviet policy lies a calculated effort to apply the techniques of Pavlov's canine conditioning to the field of propaganda. While not claiming originality for the thesis, and candidly offering it as a debatable one, Dr. Sargant argued that Soviet policy, especially since the summit collapse, has been "showing a . . . consistent pattern, very reminiscent of Pavlov's method of breaking down his conditioned dogs by the scientific application of positive and negative conditioning signals."

This is a big thesis and I have no intention of sustaining or refuting it. But since we all have a pardonable interest in judging whether Khrushchev has made the world his kennel or is submitting us to some less degrading form of brainwashing, I would like to give the reader some crumbs of information that may be used to feed personal speculation.

Everybody has surely read somewhere of the experiments whereby the Russian physiologist Pavlov produced conditioned reflexes in dogs by linking various stimuli with the offering of food. Thus, for example, by often ringing a bell just before food was presented, Pavlov conditioned dogs to the point where the tinkle of the bell alone was enough to induce the flow of saliva.

What most of us are not aware of is that Pavlov also did extensive experimental work in breaking down these same patterns of behavior. By confusing his canine subjects with random signals that were sometimes

followed by a tidbit and sometimes were not, Pavlov was able to produce an "experimental neurosis" in his dogs. Dog differed from dog in its ability to absorb stress, but every dog had its breaking point. Beyond that point a dog tended to manifest symptoms of anxiety and mental paralysis that were much like the hysteria human beings show when their emotional circuits are overloaded.

Although reflex conditioning is vastly more complex in man than in dogs, we all manifest conduct that is analogous to what Pavlov discovered in the laboratory. The conditioning may be as unconscious as the toilet habits induced in infants or as deliberate as the responses we must build up if we are to negotiate Times Square without being impaled on the chromium trim of some car. The lofty truth that we possess immortal souls does not emancipate us from the limitations of the flesh. Moreover, World War II provided unusual opportunities to compare the human reaction to strain with the behavior shown by dogs under disruptive conditioning. Long ago Dr. Sargant noted that patients from blitzed London and the Normandy beachhead showed the symptoms of anxiety and depression that turned up in ordinary psychiatric practice. As for acute cases, he observed that "parallels between their behavior and that of Pavlov's dogs when subjected to experimental stresses leaped to the eye."

## PSYCHOLOGY AS A WEAPON

Such observations tend to support Pavlov's own conviction that his work on conditioned reflexes was applicable to man. This was a conviction that excited the interest of Communist circles from the time of the Russian Revolution in 1917. For although Pavlov was in no sense a Marxist, the Soviet Government showed unusual partiality to the aged scientist all during his declining years and even endowed him lavishly with laboratory facilities for his work. Why?

Edward Hunter gave an answer to this question in *Brainwashing* (Farrar, Straus & Cudahy, 1956). While reminiscing with old friends in London in 1928, Pavlov is said to have recalled how he was summoned to the Kremlin by Lenin and assigned the task of summarizing his life work, with special attention to its applicability to man. When the scientist handed his manuscript to the Soviet dictator, Lenin assured him that he had saved the Revolution and guaranteed the future for world communism.

The upshot of this tale is clear. The wily old Bolshevik

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gulled the Nobel prize winner into providing the Communist party with a basic technique of world conquest. Pavlov unwittingly laid the groundwork for a generation of inhuman experimentation that perfected the methods of mind-warping which we now call brainwashing.

The basic assumption of brainwashing is that a predetermined human response can be attained by the use of clinically tested methods. In other words, what has been learned from laboratory animals can be elaborated into a technique for invading the human mind and insuring a "voluntary" response that will actually mirror some political objective sought by the party chiefs. This means that determinist psychological principles can be used in the creation of true believers, converts who in all circumstances can be counted on to repeat the party line and cooperate toward Communist objectives. Ideally, the wholly brainwashed individual is a new creature in the sense of "Socialist man"—a member of the collectivity who has learned the gospel of Marx to perfection and has made submission to the party.

What a complete course of brainwashing involves is something the Western world was slow to learn and very loath to believe. Our eyes were fully opened, as Hunter says, only after the Chinese mainland fell to communism and the party began to apply the technique as a national policy against an entire population. "Security was sacrificed in this reckless, unskilled use of it on a tremendous scale. The secret that Moscow had guarded so successfully at its front door in Europe slipped out through the back door in China."

Here we can give only the sketchiest idea of how individuals or even groups are brainwashed. It is by no means a simple matter of throwing confusing signals at a perplexed brain. It is a lengthy process that requires much skill and ruthless cunning on the part of the technicians. It may be described as a softening up and breaking down of old behavior patterns that goes hand in hand with an intensive build-up of Communist indoctrination. The elements employed range from calculated malnutrition and protracted fatigue, down to the use of drugs and hypnotism. Violence or the threat of it may be alternated with blandishments and gestures of friendship. Every means is invoked that is useful in overwhelming the victim with anxious fears and uncertainty. Everything is encouraged that magnifies the feelings of isolation and hopelessness or makes the subject think that he is out of touch with the real world. These are the elements that produce a sense of inevitable defeat despite all efforts at resistance, and a state of suggestibility. The suggestion is overpoweringly present in the ceaseless indoctrination that forms the positive part of the program—the accusations of guilt, the need of "confession," the presentation of objects of hate upon which the victim is encouraged to vent his pent-up anger. It is a strong individual indeed who can overcome the apparent omnipotence and omniscience of the brainwasher and his conviction that the subject will submit in the end.

On a diminished scale, all the elements that form the

perfection of brainwashing may be found in Mao Tse-tung's efforts to communize the Chinese people. The poor Chinese are isolated from the rest of the world in a way that the Russians never were. They live under a program which works everybody to exhaustion, keeps them constantly within earshot of bleating megaphones, and demands active participation in discussion groups and soul-cleansing sessions. All this is aimed at turning men into dismal facsimiles of Mao's concept of Soviet Man—a pitiable automaton who is eager to take a Great Leap Forward toward a future of pure communism.

The Communist party in Russia has never attempted to brainwash its people with the reckless abandon that marks the effort to sovietize the harried Chinese. This does not mean that the party chiefs have neglected the chore of conditioning the Russian mind. Indeed, they dare not neglect it, for the victory of communism everywhere depends on procreating Soviet Man. They must win the battle in their own back yard before they advance upon the rest of the world. But the general methods which have been employed are too well known to require repetition. They are summed up in the very notion of the Iron Curtain.

As for the Soviet Union's satellites in East Europe, the method of national brainwashing used there has been described by Edward Taborsky in *Conformity Under Communism*. This Public Affairs Press pamphlet of 1958 treats of Russian indoctrination techniques under the euphemistic label of "engineered consent." It is the long familiar story of bringing subject people to heel by a double approach: a negative one that shields them from all influences that are opposed to the party line, and the positive one that embraces intensive manipulation of every medium of information in behalf of a ceaseless program of propaganda. In some way or other, all the essential elements of brainwashing are there: the isolation, the sense of abandonment, the

despondency and apathy, the inevitability of ultimate submission, the frustration brought on by the disappearance of the "real" world and the substitution of the make-believe world of communism. It is perhaps impossible for us to realize the magnitude of the effort that goes into such activity; Taborsky says that in East Europe, "next to the national economy, engineering of consent is the biggest item in terms of financial outlay, manpower and time spent on it."

But let us return to our original question. Is Nikita Khrushchev trying to practice brainwashing on a global scale? We do not actually know, but it is easy to think of

reasons why he might attempt it.

During recent years the nuclear stalemate has led Khrushchev to revise Lenin's doctrine of inevitable war with capitalism and put in its place the thesis of "victory through peaceful competition and coexistence."



Such a thesis is meant to delude us into thinking that conflict with communism is nothing more perilous than friendly rivalry between business firms. But why limit the "battle for the mind" to high-pressure salesmanship, when Pavlovian techniques are at hand? The party chieftains have not spared their own; is there then any reason for sparing the free world? If it is objected that Khrushchev does not have the world under his thumb, as he does the Soviet people and the satellites, perhaps there is some low-level form of brainwashing that can be employed to soften us up and achieve limited objectives in the strategy of conquest.

#### SPOTTING THE SOVIET PLOY

Once you grant the plausibility of this thesis, it is easy to interpret current Soviet tactics as an outburst of mixed signals or an even more sophisticated attempt at brainwashing.

The mixed signals are numerous. Khrushchev calls off one summit in a rage, then proposes an even bigger one as if Paris never existed. He promises to let the Berlin problem mature, but periodically threatens to solve it overnight. He utterly abominates nuclear war, even as he pretends that he has given Marshal Malinovsky carte blanche to engage in rocket retaliation against U-2 bases. Why go on? The casual reader can trace the trail of contradictions in any edition of the daily paper.

One can also study the tide of propaganda that washes over us at every hour, and discover therein an apparent use of all the tricks of brainwashing on a gigantic scale. The theme of inevitability is stressed every time we hear the cheery promise that our grandchildren will thrive under communism. The technique of isolation can be read into every effort to neutralize U. S. bases and divide the Nato nations. The cultivation of guilt-feelings is easy to see in the unremitting attempt to lay all the blame for tensions at the door of the West. Above all, perhaps, the projection of hatred against a party target is clear in the unparalleled effort of the Soviet Union to portray Uncle Sam as the true enemy of mankind's anxious striving for peace, security and survival.

We usually rationalize all these activities as Soviet devices for retaining the initiative, keeping us guessing, etc. The question is, are they something more? Are they part of a planned program for inducing a global neurosis? If Soviet foreign policy is beginning to reflect Pavlovian techniques, then the Cold War is taking on a new dimension, and one that can hardly be neglected without running the risk of grave defeats in the "battle for the mind."

On the questionable supposition that we are being brainwashed, how ought we to conduct ourselves?

Dr. Sargant notes that the dogs which most readily succumbed to destructive conditioning were the ones that were most eager to cooperate in their own undoing. Phlegmatic and melancholic types resisted breakdown more successfully because they tended to ignore the mixed signals that assailed them. He then suggests that "the sanity and final victory of the free world may

now depend on our also refusing to sort out signals which may only be intended to confuse us."

I do not think so. Human beings, who are rational, can hardly take the same protective steps which are instinctive in dogs. Dogs do not try to "add things up" in any meaningful sense. But men simply must try to unscramble the confusion that pours out of Moscow, just because Soviet power is so real and ambitious, and because our survival depends on a prudent response to each Soviet move. We cannot dissipate the Communist threat by ignoring it, nor exorcise anxieties by withdrawing from the challenge they put before us. Withdrawal itself is one of the maladjustive responses that are symptomatic of neurosis.

The therapy for destructive surges of fear and tension is not to be found in dogdom but in what has proven effective in human situations. The natural therapy for neurosis lies in whatever builds up reasonable self-esteem and self-acceptance; it lies in increased insights and dedicated pursuit of positive goals. We cannot go into these matters here, but the statesmen who direct policy, as well as the press pundits who undertake to educate the public, might perhaps take up the study of Soviet policy under the tutelage of a common-sensed psychiatrist. As for the little man who sits mutely while he is bombarded by Pavlovian static, he might weigh what Edward Hunter discovered in his study of brainwashing. His interviews with the victims of this technique showed that faith and prayer were the first elements of effective resistance to it.

I have more than once used the expression "battle for the mind," enclosing it in quotation marks. There was good reason for this. I consider this metaphor misleading. The "battle for the mind" is a battle *against* the mind. World communism should not be seen in terms of a humanity tricked into accepting a veneer of false philosophy and ideals. The victory of communism is not complete until the soul is rejected, the intellect perverted, the will enslaved and the human personality lost in a collectivity. "We shall change nature in accordance with our needs," was the boast of one Communist intellectual. That goal is abominably real, whether or not Khrushchev is striving to condition us to our doom.

#### Inviolability of the Subconscious

Psychology shows that there exists a region of the intimate psyche—particularly tendencies and dispositions—concealed to such an extent that the individual will never know of them or even suspect their existence.

And just as it is illicit to take what belongs to others or to make an attempt against a person's corporal integrity without his consent, neither is one allowed to enter his interior domain without his permission, whatever be the techniques or methods used.

*Pius XII to the Congress of the International Association of Applied Psychology, April 10, 1958.*



## No Visa to Poland

ALL MY Polish friends assured me I would be allowed to see Poland. When action on my visa dragged on, this was attributed to inadequate staff, red tape, etc. So I was really surprised and disappointed to learn at the Polish Embassy in Berne, Switzerland, that a telegram from Warsaw declared my visa application had been rejected. At least there was no ambiguity. My request was not delayed or pigeonholed; it was refused.

I had been optimistic, for up to early this summer the religious situation was apparently delicate but stable. It is now obvious that my Polish friends, inside as well as outside Poland, were not aware of the sudden deterioration of relations between the Catholic Church and the Communist regime during June and July. Only in mid-August did it become generally known, by stories appearing in the Western press, that a new agony seems in store for the Church in Poland. And that explains the flat "No" from Warsaw. As one Polish friend, now better informed, told me: "The regime does not want any American Catholic priest who is a journalist to be in Poland right now."

Two significant turning points in the relations between the Church and the Communists can be noted. On May 25, the mixed commission, comprising three bishops representing the hierarchy and three Red officials, suspended its sessions after the first meeting. The Communists accused the Church of stirring up the riots in Nowa Huta (cf. AM. 5/14/60). They would have done better to concede that their own bad faith in refusing to fulfill their pledge to build a church in that model industrial city was the real cause of the popular protests there. Then, in June, an official of this commission, Sztachelski, went to Moscow and, according to reports, brought back detailed instructions on how to proceed against the Church. Since that time, things have gone from bad to worse.

The program brought back by Sztachelski is not, of course, known for sure. Reports are that these items figure on the Government's agenda: 1) in two years' time, suppression of the religious orders; 2) closing of all churches and chapels, except those serving as parishes; 3) secularization of the present Catholic University of Lublin; 4) liquidation of Catholic charitable and social organizations (such as they are); 5) increased use of taxation as an instrument of confiscation; 6) curtailing of the present Catholic press (again, such as it is); 7) limitation of seminaries and pressure on seminarians to quit.

Such a program would be a direct repudiation of the 1956 Church-State agreement. If carried out successfully, it will be undoubtedly followed by even more drastic measures. It would also mean that the Communists now feel they are strong enough to proceed on their traditional antireligious course, momentarily upset by the troubles of 1956.

FR. GRAHAM, S.J., on tour in Europe for AMERICA, had hoped to visit Poland.

Recent events tally exactly with the program alleged to have been formulated for Poland in Moscow. The status of the seminaries is a specially crucial point. Two minor seminaries have already been closed "for non-payment of taxes." During the summer vacations the seminarians were harrassed at home in order to prevent their return to study for the priesthood. Perhaps even graver is the successful effort to discontinue religious instruction in the secondary schools. In one such school the teachers were asked to approve collectively a petition recommending such discontinuance. When they refused on the grounds that this would infringe on freedom of conscience, they were approached individually and made to sign anyway.

The regime then took a step that renders even this device unnecessary. For, according to existing regulations, teachers of religion (priests and laymen) must each year apply for accreditation to perform this work. In July, these applications were rejected all down the line. As a result, the teaching of religion this year will take place, if at all, only in some primary schools.

Other grim warnings of things to come are also reported out of Poland. In July, a special commission was created "to supervise economizing on newsprint." This is a time-honored method of totalitarian states to starve out an undesirable publication without actually suppressing it. It can be used against the small Catholic press with a minimum of trouble. In June, the housing committees in various localities began inspecting religious convents with a view to billeting other persons there. By arbitrary harrassments religious life could thereby be rendered impossible, or the entire premises confiscated in the name of the housing shortage. In June also, nearly thirty priests from one diocese were conscripted into the army. And it is noted that the "Patriotic Priests," a potentially diversionary, if not schismatic group, have been restored to Communist favor after an eclipse.

Need we go on? No wonder the veil is being drawn over Poland. No wonder even a harmless American priest-journalist who can't speak a word of Polish is not allowed to take a peek. The Polish experiment shows all the signs of going sour. In regard to religion, the Reds seem once again on the point of proving that their hostility is undying and ruthless and that any concessions they make are tactical maneuvers dictated by political necessity, to be repudiated without qualm when that necessity has passed.

An American Catholic may well be disturbed to learn that while this sad development was taking shape, the U. S. Government allocated a \$130-million credit to Poland. This Review, together almost with all Poles, inside and outside Poland, welcomed American economic aid several years ago when there were serious signs of a liberalization in Poland. Today Stalinization without Stalin seems on the way back. Will Cardinal Wyszyński go the way of Cardinal Mindszenty?

ROBERT A. GRAHAM

# The Mass Is the Same

*Eleanor Buntag*

I AM ONE OF THE MANY American Catholics who sharpens his habits every Sunday morning. Now I am not speaking in terms of the good resolutions each of us makes at Mass, but I am concerned with the personal set of rubrics we take with us to our parish churches. We "feel" when to genuflect at the Credo without even having to look at the altar; we pick up our gloves at the Hail Holy Queen. And somehow we think that Catholics all over the world are genuflecting and reaching for their gloves in synchronization with us. I make no pretense at scientific observation, but I think any American Catholic tourist returns from a visit abroad with a firmer notion of the oneness of Catholicism despite the varying emotional temperatures which surround the Mass in different countries. Many of these responses repelled me, yet, paradoxically, they awed me, too, for I realized that it is the oneness of Catholicism which allows room for so many temperaments.

Back in my own parish church, I had never given it a thought that all Catholics offering Mass do not act like American Catholics or Swiss Catholics or French Catholics. I did not become aware of any differences until we had reached France, because the first Mass on my trip was offered on the ocean liner for the American tourists. Since we knelt in the glass-enclosed first-class lounge, the Host was elevated against a backdrop of ocean and sky—a most natural mosaic of strength and serenity. I failed to realize that I would not feel so at home the following Sunday in Paris.

## A CONTRAST: PARIS AND LOURDES

Certainly my parish church would have been smothered in Paris, where a whirligig of incense puffed continuously on the richest gold vestments I have ever seen. The Mass reached the epitome of spectacle, however, at the Consecration, when four guards dressed like Napoleon clicked their heels and stamped across the marble sanctuary. But the moment itself was still when the priest breathed the words of Holy Thursday; the pomp was cut away to leave the essence.

It was in France that I was overwhelmed by spectacle and then by simplicity. It was an ordinary weekday that we visited Lourdes. I was glad to get inside the grotto to shut out the rosary-bead stands that squeeze their way down to the gate. But one would

miss the forest for the trees if he became preoccupied with the saccharine religious displays which hem in the grotto area. It was in the crowded crypt during evening Mass that the simplicity of the Church spoke. It spoke in loud, clear, unabashed Pater Nosters and Mass responses. Men and women, lined beyond their years from working unprotected in the sun and close to the soil, gave a hearty performance of a dialogue Mass. The Latin responses, the Gloria, Pater Noster and Preface flowed smoothly from their lips as my mind stumbled through the Latin words I had left in my missal at the hotel. I was chagrined to think that many American Catholic college graduates would be too self-conscious to do half as well as these humble people. Perhaps they had no comprehension of the Latin words they said, but they certainly wanted to be one with the priest. So it was at Lourdes that the paradox began to announce itself: I continued to be repelled by the sticky commercialism, yet I was filled with awe at the faith of those who participated energetically in the Mass, their pockets bulging with poor religious art.

As much as I was awed by the simplicity of Lourdes, I was impressed, too, by the power of St. Peter's. I had felt the peace of the Church at sea; I had found the fiber of the Church in the gaudiness of Paris; at Lourdes I had understood "Blessed are the meek, for they shall possess the earth." But in the marble arms of St. Peter's I experienced the Church's strength. Christian humanism is announced blatantly in St. Peter's, for art treasures are figuratively stashed in every corner. I was so lost in the hugeness of the basilica and in the museum of its treasures that I saw only power, not piety. It seemed a contradiction that I should become so aware of the durability of the Church in Bernini's towering altar and in Michelangelo's "Pietà," and yet be so distracted from the Mass, the impetus of this strength.

Masses start and stop at the beautiful side altars of the basilica, while tourists pass by and drop in on them. It was ironic that Masses were being offered everywhere, but we could not find one which was just starting. As my friend and I talked about our dilemma, low murmurs filled the air of St. Peter's and tourists walked its marble streets shopping for Masses. Few Romans were to be seen, but one squatty young man sidled up to me as I turned from the altar of Pius X: "How about a kees, baby?" This is the sort of thing that occurs in Roman churches—and that American tourists have to stretch their hands across the ocean to understand. The emotional response of Romans to the Pope

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and to the Mass is something the American Catholic never dreams of nor witnesses in his own parish church.

We were fortunate enough to have acquired tickets to see the canonization of St. Gregory Barbarigo on May 26, so we wore our drip-dry black dresses and proudly flicked our passes to the Swiss guard at the door of St. John Lateran. The people surged into the Roman cathedral and waves of nervous anticipation tickled over the crowd. As it came time for the procession to begin, people swarmed closer to the velvet ropes marking the wide aisle. I felt as if I had been caught up in a group of undergraduates on their way to rip down the goal posts. When the Pope appeared in the doorway with a blast of trumpets heralding him, one would have had to be very stoical not to have felt a shiver. I wanted to stand quietly, to drink in the sight of this moment of glory. I could not wave or clap or yell "*Viva il Papa*," yet everyone around me was doing just that. Quickly I glanced at the few American tourists near me; they too were still. If we clapped, it was a feeble, self-conscious attempt, for it is more a part of our culture to watch quietly; it is a part of the Roman culture to manifest the emotion that the American locks in. The childish but ironic thought struck me that if a Pope should ever visit St. Patrick's, he might think "No one likes me here."

#### GOD'S HOUSE IS OUR HOUSE

While the scroll of canonization was read, the little people nudged themselves around the church quietly; but once the Mass began there was no need to be so tactfully noiseless. Rosary beads were clutched, but so were the hands of friends who had not met in a long while. Women elbowed their way around to visit, and if they had worn grandmother bracelets, I'm sure they would have shown them. As the Mass proceeded, the tempo mounted. An aerial view of the congregation would, I thought, have looked like milling extras from *Ben-Hur* on a sight-seeing tour of Rome. There was no place to sit except on the kneelers of the giant confessionals; so people sat on the kneelers of the giant confessionals. There was no place to drink white wine nor break white bread except on the marble floors pinched behind mahogany confessionals. And so there some families began their lunches as the choir broke into the Gloria.

These are the sights that make an American tourist's letters savory. I felt a strong distaste for this conduct, which appeared so incongruous for a canonization. Yet I was forced to have a greater respect for the Church which understood my resentment, understood the demonstrations about me—and had room for all of us. Indeed, it is only the emotional responses that change toward the unchanging Mass. When Pope John reached the Consecration, there was a wide moment of stillness. The trumpets signaled six times, and peace fell over the noisy cathedral. Certainly I had to agree with the American brother who had breakfast with us one morning and who sighed into his espresso coffee: "There's something about Rome. . . ."

My next heartfelt sigh was not so contented. It was

in Austria in a tiny 14th-century village church that I muttered, "Hurry up, please, it's time." The red-tafted priest had swished from the altar to give his Whit-sunday sermon. As he went on and on in shrill German, the only prayer that whispered in my mind was the call of the barmaid closing the pub in T. S. Eliot's *Wasteland*: "Hurry up, please," I thought, "it just has to be time." The swaying priest clutched his heart and he wrung his hands; but everytime he mentioned the Spirit, he fluttered his arms. People came in at the Kyrie and left at the Gloria; others arrived at the Offertory and left at the Consecration. Some simply came in time for the sermon, and left at the Credo.

This Pentecost Sunday was certainly different from any I had ever experienced. It was ironic to think of the many sermons I had heard in my parish church about being prompt for Mass. But one word tried to impress my mind: "understanding . . . understanding"—a gift the Holy Ghost had given me one Pentecost Sunday.

In Switzerland, too, I had to understand. The parish church in Zurich was sparsely occupied, and I felt an awkward detachment from the Mass. The people were prompt and certainly no one was eating his bread and cheese in a secluded corner. Yet I determined a cold response among the people who half-knelt, half-sat; among the women—some bareheaded, some not. The altar boys tried to do their best, but they appeared pompous and condescending, kneeling at the altar step while the communicants passed their own communion plate from chin to chin. Members of the congregation knelt or sat or stood whenever the Holy Ghost moved them, and one lone girl did not feel conspicuous standing by herself at the Secret. The lack of togetherness, the lack of warmth in the starkness of the church, and the sign at the altar which announced the hymn numbers for Benediction took my mind back to 16th-century Geneva, and I wondered.

My trip had reached the end when I heard the "key-note sermon." It was in a poor parish church near the Hyde Park section of London that the Sundays on my calendar fell into place. Surrounded by pink and blue plaster statues with blond curly hair, the priest spoke of the oneness of Catholicism. One Mass offered at the foot of Michelangelo's Pietà; one Mass whispered in the incense of Paris; one Mass said for a distracted congregation in Zurich. So many responses, but only one Mass.

Throughout my trip I was repelled by what I thought was disrespect, unhealthy emotionalism and apathy. It is a paradox, however, that each one of these responses drew me to an intense admiration for the universality of Catholicism, which permits such diverse behavior and yet remains unchanged. I think, then, that the American Catholic tourist returns to his own parish not judging others, but judging himself more. He may become intellectually curious to trace his own behavior in terms of Puritanism and Jansenism. He will certainly return with a greater respect for the Church which understands so much, and a greater devotion for Him who watches every bit of it.



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## BOOKS

### How Protest Became Revolution

NOW WE ARE ENEMIES: The Story of  
Bunker Hill

By Thomas J. Fleming. St. Martin's Press.  
350p. \$5

Young author Fleming deftly illustrates Santayana's dictum that history will repeat herself only when man forgets his own past. Though he writes about Bunker Hill, Mr. Fleming leads his reader through an interplay of forces that must be strikingly familiar to any among us who have recently lived in Africa, Asia, South America or the Caribbean.

*Now We Are Enemies* shows how an "orderly" evolution in British North America suddenly burst into the American Revolution. By making Bunker Hill his vantage point for a series of flashbacks, Fleming introduces the Revolution so objectively that in his pleasant prose the old story takes on a brand new perspective. Gage, Howe, Clinton, and even George III, emerge as honest men of strong will whose only fault lay in their blindness to the real strength of America. On the other side, Warren, Ward, Putnam, Prescott and a host of others emerge as honest men of strong will, but so determined for local improvement that they could not blend their separate drives into a community effort. Fleming conceives the Battle of Bunker Hill as the first decisive clash in this mighty contest of wills, which set a pattern for the eight years of war that followed.

Even though he works up to it deliberately, Fleming's battle narrative alone is worth the price of the book. A reader comes to feel the terrain long before any shot is fired. He discovers how much battle experience lay scattered among the American leaders, and also how ignorant they were about military organization, administration or command. The reader also learns how reluctant the British were to fight, and how they came to underestimate so seriously the tactical capacity of their amateur opponents. Once the battle is joined, Fleming's reader learns how limitations imposed on the soldiers by their muskets, artillery or transport influenced the issue, and how, in final analysis, hard-won professional skill tipped the balance toward Howe's brave men.

Essentially this is a simple book, successful because its author took the time and trouble to deal fully with a small problem. *Now We Are Enemies* will delight any thoughtful person who enjoys focusing evidence from our own past upon problems that tomorrow will plague this nation, the Organization of American States and the United Nations.

W. H. RUSSELL

### Always God-Centered

THE CONVERSION OF AUGUSTINE  
By Romano Guardini. Newman. 258p.  
\$3.95

Romano Guardini is one of the most esteemed names in contemporary Catholic thought. A theologian and philosopher who explores with ease and distinction the highest realms of speculation, he is also endowed with unusual psychological insight. Few if any today are better equipped to study the mind and heart of St. Augustine.

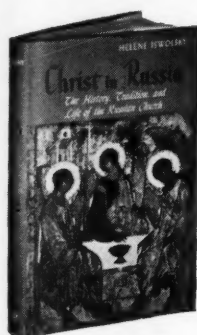
The exploration of that mind and heart is the object of the present work. The ground has, of course, been covered many times in the past. But Augustine is one of those figures who seem to challenge every fresh generation of thinkers. The man is so complex, and his genius so commanding, that research on him can go on and on, seemingly without end. And when a man of Guardini's talents turns to him, we can be assured that new insights will be forthcoming and new vistas unveiled.

The work has two parts, the one an examination of some key concepts in Augustine's thought, the other a close analysis of the saint's progress to Christian perfection as depicted in the *Confessions*. The latter is liberally quoted throughout, and is the basis of Guardini's reflections. The author has thus fashioned an excellent guide to one of the world's great autobiographies.

As Guardini sagely declares, Augustine's approach to things was not that of the philosopher or theologian, in the sense given to these words in later centuries. Both philosophy and theology are to be found in his works, but they have been assumed under a unified vision. It is the vision of a Christian saint reflecting on concrete existence

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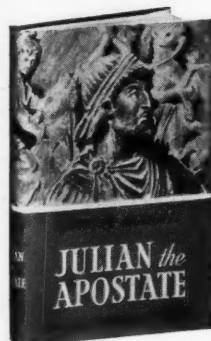
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and, in the *Confessions* at least, trying to lead men to a concrete goal.

"He never was a pagan or unbeliever." This judgment of Guardini's will astonish many readers. Guardini persuasively argues that from the beginning Augustine felt himself related to God and to Christ. But for years he was kept back from making a final commitment, owing not only to ambition and sensuality but also to intellectual difficulties like the problem of evil.

If ever a God-intoxicated man lived, Augustine was that man. Did his emphasis upon the divine reality lead him to disparage the reality and power of creatures? Guardini, of course, makes no such assertion. But he does say that such dangers existed in Augustinian thought. And that is why the general formation of the Christian mentality came from elsewhere, from a Thomas

Aquinas who allowed all possible scope to finite existence.

Augustine's insights, however, remain imperishable. They need only to be properly understood. Guardini's work will much enhance that understanding. Scholarly, sympathetic and inspiring, it will surely rank as one of the best studies of its kind in recent years. The Catholic Book Club has been wise in making this a selection.

FRANCIS E. McMAHON

## Trip Aloft

### FIRST MEN TO THE MOON

By Wernher von Braun. Holt, Rinehart and Winston. 96p. \$3.95

This is not for the kiddies. If anything, it is an evening's escape into the wild blue yonder for Dad, during the course of which he will painlessly absorb some of the scientific lore that must direct man's first journey to the rugged lunar landscape.

The scientific authenticity of this brief story is guaranteed by the fact that it was authored by the man who put America's first satellite in orbit. Dramatizing the probable future experience of two U. S. pilots in a five-stage rocket, von Braun carries the reader from the launching on a Pacific isle to an exploratory survey of the lunar terrain and then back to a safe landing on terra firma. The fictional account may move a bit slowly, but then the story itself is intended only as an imaginative framework on which the writer hangs each technical detail of a typical space flight.

One unusual feature of this book is the series of marginal notes that explain with admirable lucidity the more difficult scientific terms that turn up in the development of the slender plot.

Technical artist Fred Freeman deserves some kudos for the format of this book and the 120 illustrations that help make it intelligible. Looking a bit ahead, *First Men to the Moon* would make a most acceptable Christmas gift for any space buff aged fourteen or over.

L. C. McHUGH

### AMERICANS VIEW THEIR MENTAL HEALTH

By Gerald Gurin, Joseph Veroff, Sheila Feld. Basic Books. 444p. \$7.50

This monograph, the fourth of a series of ten to be published under the direction of the Joint Commission on Mental Illness, is the first of its kind and represents an outstanding socio-psychological

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## Reviewers' Who's Who

W. H. RUSSELL is an associate professor in the Department of English, History and Government at the U. S. Naval Academy, Annapolis, Md. He recently conducted an elective course for seniors on "U.S. Military History and Policy."

FRANCIS E. McMAHON is a former president of the American Catholic Philosophical Assn.

FRANCIS J. BRACELAND, M.D., is psychiatrist-in-chief at the Institute of Living, Hartford, Conn.

PAUL E. McLANE is an associate professor of English at the University of Notre Dame.

L. C. McHUGH, S.J., is an associate editor of AMERICA.

document. A segment of a national mental health survey, this inquiry went to the people themselves to see what they thought of their mental health and what they did when they were distressed.

The survey material was gathered through the facilities of the Michigan Survey Research Center. The same scientifically proved techniques based on probability sampling were used which have been successful in assessing public opinion in various other studies. In all, 2,640 American adults were examined, the group constituting an accurately proportioned miniature of the normal stable adult population of the United States. While some of the findings might easily have been prophesied, others, in the words of the director, "come as news."

The survey sought answers in two broad categories: it questioned people as to how they felt they had adjusted, particularly in regard to marriage, parenthood and work; the survey then asked how they coped with their problems. Did they seek help? If so, from whom?

As one might surmise, money and security were uppermost in the minds of many polled. Luxury was rarely sought after and half of the population claimed to find their greatest satisfaction in their homes, provided there was reasonable economic security.

International tensions, nuclear warfare, rockets and missiles—none of these loomed high in the fears of the populace. Whether this was due to lack of knowledge, immaturity, self-centeredness or a sense of fatalism in

the face of frightening possibilities, is hard to say.\*

Many interesting things were turned up, but we can touch upon only a few of them here. Male clerical workers and the wives of unskilled workers seem to be the most discontented of educated groups. Wives of professional men complained that their husbands' absences interfere with their marriages. Widows and widowers are especially unhappy, and single girls seemed much better off than did bachelors. Worriers are not necessarily unhappy. Educated young folks are reasonably happy, but they worry more about the future. Older individuals are unhappy but worry less—their future is behind them.

Of those seeking help, 43 per cent did so because of marriage problems; 12 per cent had problems with children. The remainder had varied personal difficulties. Where did they take their troubles? Some 42 per cent consulted clergymen, 29 per cent physicians (nonpsychiatric) and 18 per cent visited psychiatrists or psychologists.

It is obvious from this study that there is a vast unmet need for help among the American people with emotional problems. There are numerous additional valuable findings in the book and it is highly recommended. It is an outstanding research contribution to the field of mental-health education.

FRANCIS J. BRACELAND

### THAT GREAT LUCIFER: A Portrait of Sir Walter Raleigh

By Margaret Irwin. Harcourt, Brace. 315p. \$4.50

Although this is a biography and not—like Miss Irwin's earlier studies of Queen Elizabeth—a fictionalized account of Raleigh, it is not the usual kind of life. Rather, it is a highly dramatic portrait of a celebrated Elizabethan and his important contemporaries during the last 15 years of Elizabeth's reign and the first 15 of James's. Raleigh, the tragic hero, is often off-stage. Essex and Robert Cecil are the main foils that make his virtues shine brighter; King James, Edward Coke and Francis Bacon are the villains of the drama.

This well-written and exciting biography is filled with historical characters that come alive and ring true. Foremost of these is the Queen herself—fickle, cruel, jealous, able. With her pathological hatred of the marriages of her favorites, she never really forgave Raleigh his union with, and devotion to, Bess Throckmorton.

The virility, courage, nonchalance, honesty and charity of Raleigh (the lat-



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ter toward the Indians of the New World and the poor of England) have made him much more attractive to modern times than Elizabeth's other more selfish and pampered favorites. Unlike Essex, he never courted the popularity of the commoners; and since he was Essex's foremost rival at court, he was unjustly blamed for his fall.

The paradoxes of Raleigh's career are stressed: the most hated man in England becomes the best loved; "that great Lucifer" (the phrase is Coke's) is revealed as a God-fearing man who dies well; Spain's most feared enemy is condemned because he has a "Spanish heart."

If any of the many sides of Raleigh is minimized, it is that of the man of letters; understandably enough, this is the least sensational side of our hero—and hence can be best sacrificed. As devoted husband and father, hero of the defeat of the Armada and of the attack on Lisbon and Cadiz, and colonizer of the New World, Raleigh is most impressive. Indeed, the colonization of Guiana was the dream that gave direction to his later life; and he followed the dream to the very end.

Raleigh's sudden rise to favor under Elizabeth naturally provoked jealousy at court. But the attitude of Cecil—ostensible friend—and King James

toward Raleigh is difficult to explain. Coke's disgraceful conduct at Raleigh's trial gave Raleigh his great opportunity: his skill, wit, forceful logic and eloquence cleared his name in the public mind. His 13 years' imprisonment, his unsuccessful last trip to Guiana (where he was betrayed to Spain by his King) and his death on the block two years after his release from prison did nothing to change the image of Raleigh as the Elizabethan ideal: gentleman, scholar, soldier and courtier.

If any fault can be found in this book, it is the occasional overstressing of the sensational and the irrelevant, such as the sordid story of Robert Carr and his Countess, which had very little connection with Raleigh.

PAUL E. McLANE

## FILMS

**ALL THE YOUNG MEN** (Columbia). Hall Bartlett is the young independent producer-director-scenarist of a number of edifying, well-made, off-beat movies such as *Navajo*, *Unchained* and *Zero Hour*. It was natural, therefore, to look forward to the film he was making

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about racial prejudice and its amelioration on a Korean War patrol.

The film turns out, none the less, to be a considerable disappointment. Its trouble is that it does not have anything to say that has not been said better before. Also, what it does say is couched in terms of clichés of character and situation that effectively stifle its emotional and intellectual impact.

The cast is headed by Sidney Poitier as the Negro sergeant who must prove himself to himself and his reluctant command when he assumes leadership of a Marine patrol on the death of the lieutenant, and Alan Ladd as a recently "busted" old-line ex-sergeant who is not so much prejudiced against the Negro as he is skeptical of his ability. What finally cements the two together in brotherhood is, not a well-documented and gradual change of heart, but rather the old gimmick of the Negro's blood in transfusion saving the other man's life.

The cast of characters also includes a superficially drawn stereotype of a Southern bigot (Paul Richards) and a couple of non-actors apparently thrown in for box-office insurance—comedian Mort Sahl and prize-fighter Ingemar Johansson.

When Bartlett is staging action—the rescue of a fear-paralyzed Marine from a mine field or the graphic and electrifying sudden deaths of various members of the platoon—he gets some striking effects. As a whole, however, the picture has nothing like the cogency and power of, say, *The Defiant Ones*. [L of D: A-II]

ALL THE FINE YOUNG CANNIBALS (MGM) is sufficiently similar in title to *All the Young Men* so that it is just as well to discuss them simultaneously and get the confusion cleared up.

The second film might charitably be described as a story about today's emotionally displaced young people. Two of them, Natalie Wood and Robert Wagner, came from poor, ostensibly religious families that gave them no love or understanding. When their mutual attraction resulted in the girl's pregnancy, she ran away to New York. On the train she met a third displaced youth, a pampered, unstable rich boy (George Hamilton) and married him immediately. The arrival of the child he did not know was someone else's had an incredibly stabilizing effect on the young husband. Not unnaturally, her guilty conscience prodded the mother into behaving more and more erratically. Meanwhile Wagner took to playing the jazz trumpet and became an over-

night sensation. This brought him to New York and into contact with his former sweetheart, her husband and the latter's wildly neurotic sister (Susan Kohner). Seemingly out of sheer cussedness, Wagner and the unstable sister get married. Thereafter, all four live in elegance and far from quiet



desperation, until a particularly violent crisis precipitates an epidemic of truth-telling, which in turn leaves us with some hope that the future will be better.

I am quite willing to admit that today's woods are full of emotionally displaced youths who have somehow to learn, without prior moral training or self-discipline, to come to terms with adult life. Also that the picture, which is sometimes quite well directed by Michael Anderson, is making a serious effort to come to grips with the problem. It is far from successful, however,

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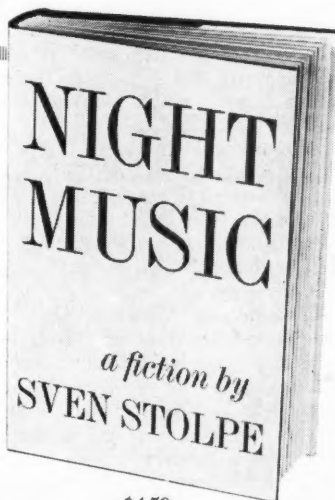
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mostly because its definition of love and the other answers it proposes are as muddleheaded as its crazy, mixed-up kids. For example, the one character the film holds up as a truly fine person is a singer (Pearl Bailey) who stops living and starts drinking herself to death with quiet dignity when she is disappointed in love. [L of D: A-III]

MOIRA WALSH

# THE WORD

*Therefore, Father most kind, through Jesus Christ Your Son and our Lord we humbly ask and plead that You accept and bless these gifts, these offerings, this holy and spotless sacrifice . . .* (Opening words of the Canon of the Mass).

Like most liturgical prayers, the initial words of what we may aptly call the crucial part of the Mass are addressed to God the Father. Said an early council of the Church: *Dirigatur oratio ad Patrem: Let prayer be directed to the Father.* Such procedure is strictly in accord with the promise and implicit instruction which our Saviour Himself gave to His disciples at the Last Supper: *Whatever request you make of the Father in My name, I will grant . . . so that every request you make of the Father in My name may be granted you. . . . Believe Me, you have only to make any request of the Father in My name, and He will grant it to you.*

We in our private piety are liable to overlook that profound truth which is the theme of the Epistle to the Hebrews, a truth which Mother Church never forgets: that Christ our Lord and Saviour is our High Priest, that is the Mediator between us and God. We go to God *through* Christ, under the guidance of the Holy Spirit. Our Lord put the truth with extreme brevity and complete perfection when He said simply, *I am the way.*

Through our Mediator, then, the Church in the Mass now begs once more that God look kindly upon the gifts which are being offered to Him. Meanwhile the priest makes a triple sign of the cross over the bread and wine; the adjectives which are here applied to the offerings—*holy and spotless*—are, again, anticipatory.

At this solemn point a new element appears in the Mass-liturgy. Up to now there have been prayers not a few, but, except for the passing reference

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in the Offertory to *all those present*, there have been no supplications for particular persons or intentions. Throughout the Canon, both before and after the Consecration, the petitions of the liturgy now become specific. Before all else, we pray in the Mass for the Church.

In every human grouping there must always exist a certain tension between the individual on the one hand and the group on the other. The situation is, of its nature, delicate. In any collectivity the vital importance of the individual must never be trampled under the collective foot or lost in the shuffling of a mob. Yet it must never be forgotten that the community is something more and something more significant than the sum of its members. Catholic piety will always possess a mild but legitimate individualistic character, if only because my most intimate and secret way of talking to God will not exactly be someone else's most personal way. Catholic theology would not dream of stepping between the veritable Holy Spirit and a particular soul.

Yet the far more menacing danger is that Catholic piety will be altogether too individualist and not sufficiently communal. It is simply imperative, it is urgent in the most literal way, that the Catholic understand that he lives and thinks and speaks and acts and prays and is saved, not in isolation, but as a member of the Church, as a living part of the Mystical Body of Christ. The Catholic must not only know *about* the Church, he must be *conscious* of the Church, he must consciously and explicitly act *with* and *within* the Church—in short, he must *love* the Church.

So in the Mass we pray first and fondly for the Bride of Christ, for our Holy Mother, for the Church herself. With reverence and filial affection we single out for special commendation to God our beloved Holy Father and our most reverend bishop. Then we include all those true because orthodox servants of Christ in the whole world—other bishops, all priests, religious brothers and sisters, all lay apostles—who are spending their lives in the interests of the Catholic and apostolic faith.

At the very outset of the Canon of the Mass the individual Catholic is lifted from his little place in a particular church, he is lifted out of all his petty selfhood, and placed in the shining ranks of a vast and splendid and holy host. Oh yes, God, please bless Your holy Catholic Church!

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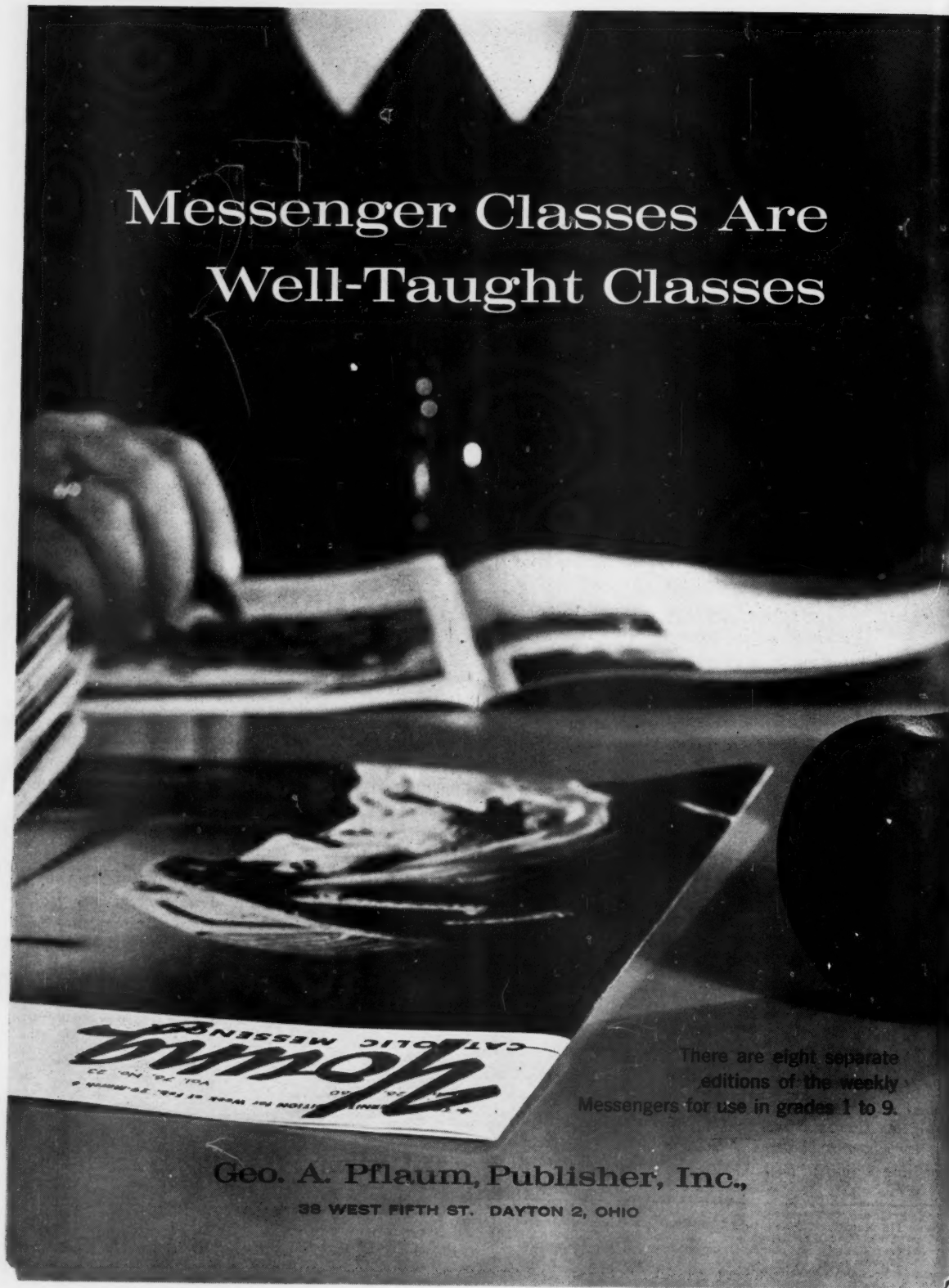
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